

Mantroktāh

X.1.1 May she (the harmful design) of all forms and made with hands, whom the skilled workers adorn like a bride at a wedding, go afar. We push her away.

X.1.2 She, the harmful design (kṛtyāḥ), having a head, a nose, and ears, has been made and fashioned in all the forms. May she go afar. We push her away.

X.1.3 Prepared by a śūdra (an unskilled labourer), or by a king, prepared by a woman or by wise intellectual persons, may she, the harmful design go back to her maker, just as a wife banished by the husband goes back to her father or her brother.

X.1.4 With this medicinal plant, I have spoiled all the harmful designs, which they had planted in your field, in your cattle, or in your men.

X.1.5 Let evil befall to the evil-doer, let the cures fall on the curser, backward we send her forth, so that she may strike the person who has made that harmful design (kṛtyā-kṛtam).

X.1.6 The Angirasa priest, skilled in reversing, is our Chief. May you (O priest), turning the harmful designs back, slay those who have fashioned the harmful designs (kṛtyākṛtaḥ).

X.1.7 Whoso has said to you "Go forward, against all odds and against the stream", O harmful design, may you go back to him, seek not us, the innocents.

X.1.8 Whoever has put your joints together with thought, as a skilled carpenter those of a chariot, to him may you go. Thereto lies your way. Let this person be quite unknown (ajñātaḥ) to you.

X.1.9 They, the expert ones, who having fashioned you, have held you firmly; this is an auspicious destroyer of harmful designs; it sends the harmful design back the way it came. With this we battle you.

X.1.10 In that we have approached a disgusting woman, dripping liquid (prasnāpitām), and with her child dead, may all that illness go away from me; may the wealth come to me.

- X.1.11** If they have mentioned your name while making offerings to the elders or at the sacrifice, from all that evil thus proposed, let these medicinal plants relieve you.
- X.1.12** From sin against the enlightened ones, against the elders, and from being named, from the evil proposed and arranged, may these medicinal plants relieve you by power of knowledge, by Ṛk verses, and by the vital spirit of the seers.
- X.1.13** As the wind dislodges the dust from the earth and the cloud from the midspace, so may all ill and evil, pushed away by prayer, depart from me.
- X.1.14** Run away making much noise like a she-ass (gardabhī) that has been unfastened, go to your makers pushed and chased from here by an energetic prayer.
- X.1.15** "This is the way, O harmful design", thus we lead you forth. You, who were sent against us, we send back. Go by this road, crushing like an army, all beautiful with cars (vāhinī) and crests (kurūṭinī).
- X.1.16** May there be light for you to go yonder. There is no way for you to come hither. Make your going elsewhere other than to us. Go across the ninety (navāti) navigable streams, difficult to cross.

- X.1.17** Returning from here to your makers, O harmful design, smash them like a tempest, the trees; fell them down. Let none of their kine, horses, or men survive. Wake them up to their childlessness (aprajāh).
- X.1.18** What harmful design or plotting they have buried under your grass, or in the cremation-ground (śmaśāne), or in your field, and being more determined, what they have conspired through the householder's fire (gārhapatye) against you, who are simple (dhīratarāh) and faultless (anāgasam).
- X.1.19** We have found out (the harmful design) that has been brought, that has been buried with hostile intent. We have found out its maker too. May it go back wherefrom it came. Let it rage there like a horse. May it destroy the progeny of the maker of this harmful design.
- X.1.20** There are swords made of good steel (suāyasā) in our house. O harmful design, we know where are your joints. Do get up; go away hence, O stranger, what do you seek here?
- X.1.21** O harmful design, I will slash your neck-bones, and also your feet. Flee away. May the resplendent Lord (Indra) and the adorable Lord (Agni) protect us; they who protect like a mother her children.
- X.1.22** May the blissful Lord, the overruling sovereign, favour us; and may the lords of existence (bhūtasya patayah) favour us too.

- X.1.23** May the Lord of existence (bhava) and the Lord of destruction (śarva) hurl the blazing divine weapon at the sinner, the maker of the harmful design, the wicked one. (for Bhava and Sarva, see Av. IV.28.1)
- X.1.24** If, O harmful design, duly made and composed in all forms, you come here as two-footed or four-footed, O harbinger of misfortune, go away from here becoming eight-footed.
- X.1.25** Well-anointed and polished, nicely adorned, bearing all misery, go away. O harmful design, (go and) recognize your fashioner, just like a daughter her father.
- X.1.26** O harmful design, go away; stay not here. Follow in his tracks as if those of a wounded quarry (object of hunt). He is the hunted animal (mrgaḥ) and you are the hunter (mrgayuh). He is unable to counter you.
- X.1.27** Also him, who shoots first, the other one smites back with an arrow catching hold of him. Also while the first one is smiting, the other one smites him back.
- X.1.28** Listen carefully to what I say. Now go where you have come from; to him, who has made you.
- X.1.29** The killing of an innocent person (anāgo-hatyā) is, indeed, horrible. O harmful design, may you not kill our cow, horse or men. For each and every spot, where you have been placed, we raise you up. May you become lighter (laghīyasī) than a leaf.

X.1.30 Even if you are covered with darkness, as if girt with a net, banishing all the harmful designs from here, we send them back to their fashioner.

X.1.31 The offspring of those who fashion harmful designs of evil plotters, and of those who destroy others, O harmful design may you crush. Let not any of them survive. Kill those fashioners of harmful designs.

X.1.32 Just as the Sun is freed from the darkness and gets rid of the night and the ensigns of the dawn, so I get rid of all the misery and evil effect caused by the maker of the harmful design, as an elephant shakes off the dirty dust.

Puruṣa - Brahama - Prakāśanam

X.2.1 By whom the two heels of men were formed ? By whom the flesh was put on ? By whom the two ankles ? By whom the beautiful fingers ? By whom the orifices ? By whom the two foot-soles. and who gave him support in the middle ? (Pārṣṇī = heels; gulpha = ankle; aṅguli = finger; kha = orifice for organs; ucchalsankha = foot-soles; pratiṣṭhā = support).

X.2.2 Why did they make the two ankles of man below, and the two knee-joints above them ? Separating the two shanks, where did they set them in and where the two joints of the two knees ? Who has thought and planned it ? (Aṣṭhi = knee-joint; Jaṅghā = shank; Sandhi = joint; Jānu = knee)

- X.2.3** Wherewith did they make man's four-fold frame with ends connected and up above the knees; the yielding belly, hips and thighs ? And of the props whereby the trunk became firmly established. (kabandha = belly; śroni = two hips; ūrū = two thighs; kusindham = props).
- X.2.4** How many and which were the enlightened ones, who fastened the breast (uras) and neck of man together ? How many (of them) formed his two teats ? Who formed his two collar-bones ? How many (of them) his shoulders and how many joined the ribs ? (urah = breast; grīvā = neck; stana = teat; kaphoda = collar-bone; skandha = shoulder; pṛṣṭh = rib).
- X.2.5** Who provided him with two arms, so that he may act with manly strength. Which was the enlightened one who put two shoulders upon his trunk ? (Bāhu = arm; aṅsa = shoulder-blade; kusindha = trunk).
- X.2.6** Who pierced seven orifices in his head - these two ears, two nostrils, two eyes and the mouth ? In whose multiple grandeur, the quadrupeds and the bipeds move on the path of victory ? (khāni = orifice; śīrsa = head; kaṇa = ear; nāsikā = nose; cakṣaṇī = eye; mukha = mouth; dvipada = biped; catuṣpāda = quadruped).
- X.2.7** Between the two jaws he set the far-reaching tongue; thereafter he reposed the mighty speech in it. Robed in his actions he moves to and from within all the beings. Who has speculated about him even ? (Hanu = jaw; jihvā = tongue; vāk = speech)
- X.2.8** Which was that deity, who first having made man's skull, made the brain, the forehead, and the occiput, and having piled up the pile between his two jaws, ascendent to heaven? (mastiṣka = skull laṭā = brain; kalātikā = occiput; kapāla = forehead; hanu-citva = pile for jaw).

- X.2.9** Wherefrom does mighty man get numerous pleasant and unpleasant things - sleep, distress, fatigue, delights and enjoyments ?
- X.2.10** Wherefrom comes to man injury, poverty, misery and thoughtlessness? Wherefrom comes (to him) success, prosperity, opulence, thought and ascendance?
- X.2.11** Who has created in this man the waters moving in diverse directions, moving every-where, created for flowing like rivers, quick, ruddy, red, copper-hued and smoke-coloured, running upward, downward and crosswise.
- X.2.12** Who placed beauty in him, who the dignity and who the fame ? Who set motion in him, who the consciousness, and who the behaviors in man ?
- X.2.13** Who has woven the in-breath in him, and who the out-breath and the diffused breath ? Which is the deity that has set the equalizer breath within man. (Prāṇa = in-breath; apāna = outbreath; vyāna = diffused breath; samanar = equalizer-breath).
- X.2.14** Which was the sole deity that reposed the sacrifice within this man ? Who placed the truth and the untruth within him? Wherefrom (comes) the death and wherefrom the immortality ?

X.2.15 Who has clothed him in robes ? who has arranged his life-span? Who has bestowed strength on him ? Who has granted him the speed ? (Āyu = life-span).

X.2.16 With what did he spread the waters around ? With what did he make the day so shining ? With what did he enkindle the dawn ? With what did he grant the coming of the evening ?

X.2.17 Who has placed within him the semen, so that he may extend his line ? Who has conducted the intellect into him ? Who has put the singing (voice) and who the dancing in him? (Reta = semen; medha = intellect; bāṇam = speech; nr̥ta = dance).

X.2.18 With what has he covered this earth? With what has he encompassed the sky ? With what has he surrounded the mountains with grandeur ? With what does the cosmic man perform his actions ?

X.2.19 With what does he receive the rain ? With what does he obtain the wonderful cure-juice? With what the sacrifice and faith (does he obtain) ? By whom the mind (the thinking power) has been set in him? (Soma = cure juice that treats all diseases; yajñ = sacrifice (self-less); śraddhā = faith; determination to accept = truth for life).

X.2.20 Through whom does he find a learned and wise guide ? Through whom does he realize this Lord of the highest abode ? Through whom does man gain this fire divine ? By what does he measure the year ? (śrotriya = learned in Vedic lores).

- X.2.21** By knowledge he finds a learned and wise guide. By knowledge he realizes the Lord of the highest abode. By knowledge man gains this fire divine. By knowledge he measures the year.
- X.2.22** By what does he dwell with the enlightened ones, and by what with the people of godly nature ? By what is this other one is called the non-ruling power, and by what the real ruling power ? (Daivajanīrviśaḥ people of godly nature; na-kṣatram = non-ruling; kṣartam = ruling power).
- X.2.23** By knowledge he dwells with the enlightened ones, and by knowledge with the people of godly nature. By knowledge this other one is called the non-ruling power and by knowledge the real ruling power.
- X.2.24** By whom has this earth been put in order ? By whom is the sky set higher up ? Who has put this midspace above and spreading crosswise ? (Tiryak = cross-wise).
- X.2.25** The Lord supreme has put the earth in order. The Lord supreme has set the sky higher up. The Lord supreme has put this midspace above and spreading crosswise.
- X.2.26** Stiching his head and the heart, the uninjuring Lord, urges forth the purifying breath above the brain in the head. (Saṁśivya = having stiched).

- X.2.27** That head, indeed, is the firmly-closed divine treasure-chest of the uninjuring Lord. The vital breath, the food and also the mind protect that head.
- X.2.28** Whether created vertically or created horizontally, all the quarters the cosmic man pervades. He whoso knows the castle of the Lord supreme, is called puruṣa (man) due to this. (ūrdhavaḥ sṛṣṭā = vertically created; tīryaḥ sṛṣṭā = horizontally or cross-wise created).
- X.2.29** Whoso knows that supreme Lord's castle, encompassed with immortality, to him the Lord supreme and devotees of the Lord supreme grant vision, vitality and offsprings. (cakṣuḥ, prāṇam, prajā).
- X.2.30** Surely the vision does not desert him, nor the vitality before the natural decay, who knows the supreme Lord's castle, due to which man is named puruṣa. (Puram = castle).
- X.2.31** With eight circles and nine gates or portals impregnable is the castle of the enlightened ones. Therein lies the golden chest, conductor to the world of bliss-encompassed by brilliant light. (aṣṭa-cakra - eight basic building materials of body) see Taitt. Āraṇyaka (1.27, 2-3)
(tvak = skin; asrak = blood; māṁsā = flesh; meda = fat; asthi = bone; majjā = marrow; śukra = semen and oja = glow, (Nine portals = seven in head = 2 eyes, 2 ears, 2 nostrils, 1 mouth opening and 2 below for urine and feces). (Nava dvārā).
- X.2.32** Within that golden chest, having three spokes and three supports, (within that) there is a mighty being as its soul; surely they who have realized the Lord supreme, know him.

- X.2.33** The Lord supreme enters the golden castle, which blazes brilliantly, removes all weariness, is surrounded with glory and is ever unconquered. (āparajitam and thus ayodhyā, see - ayodhya, impregnable castle; see Av. X.2.11)

Varaṇa - maṇiḥ - Vanaspatiḥ

- X.3.1** This protective blessing of mine is a mighty destroyer of rivals. With this may you take hold of the enemies. May you crush those, who would injure you.
- X.3.2** Slay them, crush them, capture them. May this blessing be your leader while moving forward. With the protective blessing the enlightened ones have been warding off the aggressions of the destroyers of life (asuras).
- X.3.3** This protective blessing is an all-curing remedy, thousand-eyed, yellow and golden. This will subdue your enemies. Be first to attack them, who hate you. (viśva-bheṣaja = all-curing medicine).
- X.3.4** This protective blessing will ward off the harmful designs spread out for you; this will protect you from danger from men, and from all sorts of the calamities.

- X.3.5** This protective divine plant is a warder off the troubles. The enlightened ones have driven away the wasting disease, which had entered into this person.
- X.3.6** If, while sleeping, you see an evil dream; if a wild animal stalks you ominously on the way from that, and from sneezing, and from the evil cry of a bird, this protective blessing will shield you.
- X.3.7** From adversity, from calamity, from murderous conspiracy, from fear of death and from violent death the protective blessing will shield you
- X.3.8** Whatever sin we - my mother, my father, my brothers, and my close relatives - might have committed, from that this divine lord of forest will shield us.
- X.3.9** Afflicted by the protective blessing, my hostile cousins along with their kinsman have gone to the lightless region. May they go to the vilest darkness (andham-tamah).
- X.3.10** I am uninjured; uninjured are my sense-organs. I am enjoying long life, with all my men around me. Me as such, may this protective blessing guard from each and every direction.

- X.3.11** This protective blessing, shining, divine and the lord of forest is on my breast. May it harass my enemies, as the resplendent army-chief (vāja devaḥ) harasses the robbers and the destroyers of life.
- X.3.12** I put on this protective blessing, so that I may have a long life of a hundred autumns. May it bestow on me kingdom (rāṣṭra) and ruling power (kṣarta), on me cattle (paśu) and vigour (oja).
- X.3.13** Just as the wind with its face breaks the trees (vṛkṣa), the lords of the forest (vanaspati), even so may you break my rivals, born before, and also the latter. May the protective blessing guard you well. (pūrvāñ-jātā = born-before; ut-āparān = born latter).
- X.3.14** Just as the wind and the fire destroy the trees, the lords of forest even so may destroy my rivals, born before, and also the latter born. May the protective blessing guard you well.
- X.3.15** Just as the trees, broken down by the wind, lie prostrate (on the ground), even so may you break my rivals down and lay them prostrate - those born before and also the latter. May the protective blessing guard you well.
- X.3.16** Annihilate them, O protective blessing, before their term of life - them, who seek to harm him in his cattle-pounds (cattle-enclosures) and who would harm his kingdom.

- X.3.17** Just as the sun shines extremely bright, as the brilliance is stored in him, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre (teja), and anoint me with renown (yaśa).
- X.3.18** Just as there is graciousness (glory) in the moon and the sun, who watches over men, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre, and anoint me with renown (glory).
- X.3.19** Just as there is graciousness (yaśa-glory) in the earth and in this fire-divine, cognizant of all, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).
- X.3.20** Just as there is graciousness (glory) in a virgin (kanyā) and in this well-equipped chariot, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).
- X.3.21** Just as there is graciousness (glory) in the drinking of Soma (cure-juice) and as there is graciousness in the honeyed drink, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).
- X.3.22** Just as there is graciousness (glory) in the sacrifice to the adorable Lord and as there is graciousness in the offerings made with the utterance of Vāṣaṭ, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).

X.3.23 Just as there is graciousness (glory) in the sacrificer and as is laid in this sacrifice, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).

X.3.24 Just as there is graciousness in the Lord of creatures and as in this Lord of the highest abode, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre and anoint me with renown (glory).

X.3.25 Just as there is immortality in the enlightened ones, and as the truth is set in them, even so may this protective blessing grant me fame and prosperity, sprinkle me with lustre, and anoint me with renown (glory).

Sarpa-viṣa-apākaraṇam (Snake-Poison - Its Elimination)

X.4.1 First chariot is that of the resplendent Lord (Indra); another chariot is that of the enlightened ones (deva); the chariot of the venerable Lord (varuṇa) is the third; the last one is the chariot of the serpents (ahi) or clouds; it goes to a pillar (sthāṇu) nest of white ants and thereafter glides quickly.

X.4.2 The sacred grass (darbha), the fire, young shoot or tarūṇaka (of plants), horse's hair, man's hair, the chariot's nave (are the cures for snake-bite). (bandhur = nave (of a chariot); aśva-vara = horse- hair)

X.4.3 O white horse, smite with your foot, with the fore foot and with the hind foot also. May you stay the strong poison of snakes and make it weak like a wood soaked in water.

X.4.4 The loud-neighing horse, diving under water and emerging up again, said. "Stayed is the strong poison of snakes and made weak like a wood soaked in water."

X.4.5 Paidva kills the *kasamīla*; paidva (kills) the whitish as well as the black one. Paidva breaks the head of the *ratharvi* and of the viper (*prḍāku*). (*ratharvi* and *prḍāku* = names of various snakes),

X.4.6 O paidva, first you go forward, then we shall follow you. Throw the serpents off the path, along which we have to travel.

X.4.7 This paidva has grown here. This is its best abode. These are the identification marks of the quick and powerful killer of the serpents.

X.4.8 May the closed (mouth of the snake) not open; may the open (mouth of the snake) not close. there are two (types) serpents in this field, a female and a male. Both of them are powerless.

- X.4.9** May the serpents that are near and that are afar, or without rasa or poison become powerless. With a mace I kill the scorpion (vṛścika) and with a stick the snake that comes here. With a hard stick I kill the stinger serpent that comes here.
- X.4.10** This is the remedy for both the aghāśva (poisonous) and the constrictor (svaja). The resplendent paidva has put the poisonous snake and also the serpent in my power.
- X.4.11** With appreciation, we think of paidva, steady, and of fixed abode. Behind there these vipers lie thinking of us.
- X.4.12** With destroyed life, with destroyed poison, they lie smitten by the resplendent one (Indra), bearing the adamantine weapon. The resplendent one has killed; we also kill them.
- X.4.13** Killed are the snakes with crossed lines (tiraści-rājayaḥ); crushed are the vipers (pṛdāku). Kill the hooded snake (cobra), karikratam, white and also the black snake in the kuśa grass.
- X.4.14** The young kirāta (kairātikā), maiden (kumārikā) digs out the medicine with golden shovels on the ridges of the hills.

X.4.15 Here comes this youthful physician, killer of the speckled snakes (pṛṣṇihā) and always unconquered. He is the slayer of both, the contractor (svaja) and the stinger (Vṛścika).

X.4.16 The resplendent Lord, the friendly Lord, the venerable Lord, and both the blower (vāta) and the showerer (parjanya), have put the serpent in my power.

X.4.17 The resplendent one has put in my power the serpent, the viper male and the viper female, the constrictor, the cross-lined, the *kasarṇila*, and the *daśonasi*.

X.4.18 O serpent, the resplendent one has killed your first progenitor. What power can there be in them, who have been thus shattered.

X.4.19 I have grabbed the heads (of the snakes), just as a fisherman grabs a spotted (fish) going to the middle of the stream (*sindhu-madhya*). I have washed the poison off the snake.

X.4.20 May the streams wash the poison of all the snakes far away. The cross-lined (snakes) have been killed; the vipers have been crushed thoroughly.

X.4.21 I select carefully the medicinal herbs. I fetch them with ease like those grown on fertile lands. O snake, may your venom, go away like fast speeding mares.

X.4.22 What poison is there in the fire, in the Sun, in the earth and in the herbs; the poison, which is stored in tubers (kāṇḍā-viśā) and is very effective, may all that come out of you; may it pass away.

X.4.23 We bow in reverence to those of the serpents, which are born from fire, from plants, which are born in waters and those which have sprung from the lightning; to those whose broods (jatāni) are very large in number.

X.4.24 (O herb), you are taudī, kanyā or ghṛtācī by name. Along with your lower part, I take your root, which destroys the poison.

X.4.25 Remove the poison from each and every part of the body. Keep it away from the heart. Then, whatever strength of poison is there, may that pass downward from you.

X.4.26 It was far away. Still it obstructed the poison. It has mingled the poison with poison. The fire has determined the poison of the snake and soma (cure-juice) has drawn it out. The poison of the snake has gone back to the stinger (daṇṣṭāram or biter). The snake has died.

Āpah

- X.5.1** (O waters), you are the vigour of the resplendent Lord (Indra), the conquering force of the resplendent Lord, the strength of the resplendent Lord, the valour of the resplendent Lord, the manliness of the resplendent Lord, for the enterprize of conquest, I equip you with the means of intellectual power (brahma-yogaiḥ-nṛmnam).
- X.5.2** (O water), you are the vigour of the resplendent Lord, the conquering force of the resplendent Lord, the strength of the resplendent Lord; the valour of the resplendent Lord, the manliness of the resplendent Lord; for the enterprize of the conquest, I equip you with the means of ruling power (Ksatra-yogaiḥ-nṛmṇam)
- X.5.3** (O waters), You are the vigour of the resplendent Lord, the conquering force of the resplendent Lord, the strength of the resplendent Lord, the valour of the resplendent Lord, the manliness of the resplendent Lord; for the enterprize of the conquest, I equip you with the means of the resplendent Lord (Indrasya-nṛmnam).
- X.5.4** (O water), you are the vigour of the resplendent Lord, the conquering force of the resplendent Lord, the strength of the resplendent Lord, the valour of the resplendent Lord, the manliness of the resplendent Lord; for the enterprize of the conquest, I equip you with the means of the blissful Lord (Somayogaiḥ-nṛmṇam).

X.5.5 (O waters), you are the vigour of the resplendent Lord, the conquering force of the resplendent Lord, the strength of the resplendent Lord, the valour of the resplendent Lord, the manliness of the resplendent Lord; for the enterprize of conquest, I equip you with the means that are within the waters (Apsuyogaiḥ-nṛmṇam).

X.5.6 (O waters), you are the vigour of the resplendent Lord, the conquering force of the resplendent Lord, the strength of the resplendent Lord, the valour of the resplendent Lord, the manliness of the resplendent Lord; for the enterprize of the conquest, may all the beings attend on me. O waters, may you suit me.

X.5.7 You are the portion of the adorable Lord (Agni). O waters divine, may you put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.

X.5.8 You are the portion of the resplendent Lord (Indra). O waters divine, may you put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.

X.5.9 You are the portion of the blissful Lord (Soma). O waters divine, may you put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.

X.5.10 You are the portion of the venerable Lord (Varaṇa). O waters divine, may you put in us the lustre (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.

- X.5.11** You are the Lord friendly and venerable (Mitrā-varuṇa). O waters divine, may you put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.
- X.5.12** You are the portion of the controller Lord (Yama). O waters divine, may put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.
- X.5.13** You are the portion of the elders (Pitṛs). O waters divine, may you put in us the lustre (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.
- X.5.14** You are the portion of the impeller Lord (Deva-savitṛ). O waters divine, may you put in us the lustre, (which is) the sperm of the waters. From the domain of the creator Lord, I set you (here) for this world.
- X.5.15** What of you, O waters, is the portion (bhāga) of water within the waters, useful or the sacrificial rites (Yajusya) and useful for the congregation of enlightened beings (gods or devas), that I present here. May I not dismiss or ignore him outright. That let me not wash down against myself (tam mābhya-vanikṣi). That we do not let go against him who hates us, or whom we hate, him may I slay, or stab, him may I bestrews (strīya) with this prayer, (brahmaṇā) with this act (karmaṇā) with this weapon (menyā).
- X.5.16** What of you, O waters, is the wave (ūrmi) of the waters, useful for the sacrificial rites (yajusya) and useful for the congregation of enlightened beings (gods or devas), that I present here, may I not dismiss or ignore him outright. That let me not wash down against myself (tam mābhya vanikṣi). That we do not let go against him who hates us, or whom we hate; him may I slay, or stab, him may I bestrew (strīya) with this prayer (brahmaṇā), with this acts (karmaṇā) with this weapon (menyā).

X.5.17 What of you, O waters is the young dear child (vatsa) of the waters within the waters, useful for the sacrificial (yajuṣya) and useful for the congregation of enlightened beings (gods or devas), that I present here. May I not dismiss or ignore him outright. That let me not wash down against myself. That we do not let go against him who hates us, or whom we hate; him may I slay, or stab; him may I bestrew (str̥ṣīya), with this prayer (brahmaṇā) with this act (karmaṇā), with this weapon (menyā).

X.5.18 What of you, O waters, is the vṛṣabha (bull or impregnator) of the waters within waters, useful for the sacrificial rites (yajuṣya) useful for the congregation of enlightened beings (gods or devas) (devayajanah) that I present here; may I not dismiss or ignore him outright. That let me not wash down against myself. That we do not let go against him who hates us, or whom we hate; him may I slay, or stab; him may I bestrew (str̥ṣīya), with this prayer (brahmaṇā), with this act (karmaṇā) with this weapon (menyā).

X.5.19 What of you, O waters, is the golden-wealth (hiraṇya-garbha, shining and glittering) of the waters within waters, useful for the sacrificial rites (yajuṣya), useful for the congregation of enlightened beings (gods, or devas) that I present here; may I not dismiss or ignore him outright. That let me not wash down against myself. That we do not let go against him who hates us, or whom we hate; him may I slay, or stab; him may I bestrew (str̥ṣīya), with this prayer (brahmaṇā), with this act (karmaṇā), with this weapon (menyā).

X.5.20 What of you, O waters, is the Heavenly spotted stone of the waters within the waters, useful for the sacrificial rites (yajuṣya), useful for the congregation of enlightened beings (gods or devas) that I present here; may I not dismiss or ignore him outright. That let me not wash down against myself. That we do not let go against him who hates us, or whom we hate; him may I slay, or stab, him may I bestrew with this prayer (brahmaṇā), with this act (karmaṇā), with this weapon (menyā).

X.5.21 What of you, O waters, are the fires of the waters within the waters of the nature of sacrificial rites (yajuṣya), useful for the congregation of the enlightened ones (gods, devas), them now I let go; them let me not wahsdown against myself; them we let go against him who hates us, whom we hate. Him may I slay or stab; him may I lay low with this prayer (brahmaṇā), with this action (karmaṇā), with this weapon (meni).

X.5.22 Whatever lies we have told within the last three years; may the waters shield me from all that evil and sin.

X.5.23 I urge you forth to the ocean. Go to your own abode. (May we remain) unharmed throughout our life-span. May nothing whatsoever cause us to bow down.

X.5.24 O pure and clean waters, carry the impurity away from us. May these (waters), beautiful to look at, take the evil, the bad dream and the deficient away from us.

Mantroktāḥ

X.5.25 You are the stride (krama) of the all-prevading Lord (viṣṇu), slayer of rivals, sharpened by the earth (pṛthivī-samśitā), full of fire's might (agni-teja). I stride forth on the earth (pṛthivyam). From the earth, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.26 You are the stride (krama) of the all-prevading Lord (Viṣṇu), slayer of rivals, sharpened by the midspace, full of wind's might (vāyu-teja). I stride forth on the midspace (antarikṣat). From the midspace, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.27 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the sky (dyau), full of sun's might (sūrya-teja). I stride forth on the sky (divam). From the sky, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.28 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the quarters, full of mind's might (manas-tejah). I stride forth on the quarters (dik). From the quarters (digbhyah), we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.29 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the mid-quarters (āśā), full of breeze's might (vāta-tejah). I stride forth on the mid-quarters. From the mid-quarters, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.30 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the Rk verses, full of saman's might (sāma-tejah). I stride forth on the Rk verses (ṛcaḥ). From the Rk verses, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.31 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the sacrifice (yajña), full of prayer's might (brahma-tejah). I stride forth on the sacrifice (yajña). From the sacrifice, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.32 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the herbs (osadhi), full of cure-juice's might (soma-tejah). I stride forth in the herbs. From the herbs (osadhi), we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.33 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the waters, full of venerable Lord's might (varuṇa-teja). I stride forth on the waters. From the water, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.34 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the farming (kṛṣi), full of food's might. I stride forth in the farming. From the farming (kṛṣyaḥ), we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.35 You are the stride (krama) of the all-prevading Lord (Viṣṇu) slayer of rivals, sharpened by the vital breaths (prāṇa), full of man's might (puruṣa-teja). I stride forth in the vital breaths. From the vital breaths, we drive out him, who hates us and whom we do hate. May he not live. May the vital breath quit him.

X.5.36 Ours is the victory (jitām). Ours is the rising up. I have thrown back all the hosts of enemies. I hereby invest the lustre, brilliance, the vital breath and life-span of so and so (amuṣya), of such and such lineage, and the son of such and such (amuṣya) woman. I hereby make him fall down (adharām pāda yāmi).

X.5.37 I follow the course of the Sun (suryasya-āvṛtam), his turning to the south. May she grant me wealth; may she grant me an intellectual person's lustre.

X.5.38 I turn towards the quarters full of light (diśo-jyotiṣmatīḥ); may they (feminine) grant me wealth; may they grant me an intellectual person's lustre.

X.5.39 I turn to the seven seers (sapta-ṛṣīḥ); may they grant me wealth; may they grant me an intellectual person's lustre.

X.5.40 I turn to the knowledge (brahma-abhyāvarte); may that grant me wealth; may that grant me an intellectual person's lustre.

X.5.41 I turn to the intellectual persons (brahmaṇām); may they grant me wealth; may they grant me an intellectual person's lustre.

Prajāpatih

- X.5.42** Whomsoever we hunt (mṛgayāmahe), we bestrew him with our deadly weapons. With our knowledge, we push him into the open jaws of the Lord of the highest abode (Paramesthī).
- X.5.43** May our weapon catch him with the two jaws of the benefactor of all men. May this offering and this divine and mighty sacrificial wood (samid) destroy him.
- X.5.44** You are the fetter of the sovereign venerable Lord (Varuna-bandha). As such, may you bind so and so, of such and such lineage, the son of such and such mother, through his food (anne) and through his vital breath (prāṇe).
- X.5.45** O Lord of the midspace (bhuvaspate), whatever food there lies on the earth, O Lord of creatures (Prajāpate), O Lord of the midspace, may you grant that to us profusely.
- X.5.46** The heavenly waters have been honoured by me; with their rasa or sap, we have been mixed; O Agni, fire-divine, I have now come; here I shall get mingled with all splendour. (Also Av. VII.89.1)
- X.5.47** O fire-divine, please unite me with all dignity (varcas). May I have children, living a full span of life. May I have good approach to people of enlightenment. May our king, or the resplendent authority know me well; and may all the saints and sears know me. (Also Av. VII.89.2)

X.5.48 O fire-divine, what the evil-minded wicked person has uttered in the foremost a curse today and what harshness of speech was clear from street mongers, speaking aloud what they gave out in anger and fury, may you suppress them with strictness and severity. Crush them at the very root.

X.5.49 O fire-divine, crush all the undesirable leaders of opposition; you may have to use fire against them. They have been misguiding and exciting our people. Among them are such persons, bent upon taking our lives. (Also Av. VIII.3.13)

X.5.50 Knowing all this, I throw at this (enemy) the four-edged thunder bolt of water to break his head (into pieces). May this cut through all his limbs. May all the enlightened ones approve this action of mine.

Vanaspatiḥ - Phālamanīḥ - Āpaḥ

X.6.1 Mightily I hack off the head of my inimical cousin, ill-wisher and hateful.

X.6.2 This jewel, which has appeared from the plough-share (phālājjātaḥ), will make itself a shield (varma, for me. Full of shaking power, it has come to me with virility and lustre.

- X.6.3** Wherever the deft (takṣā) smith has struck you with his hand and an axe from that at the life-giving (jīvalā) waters, pure and bright, purify you, the pure and shining (śucim).
- X.6.4** May this jewel, strung on a golden chain, bestow faith, sacrifice and magnamity. May it stay at our house as a guest.
- X.6.5** For it we give the purified butter, the strong drink, and sweet food of every kind. Like a father for his sons, may this provide us with better and better things, more and more, morrow to morrow (śvāśvo), coming from the bounties of Nature.
- X.6.6** The formidable khadira blessing, obtained from plough-share, dripping purified butter, which the Lord supreme (Bṛhaspati) has bestowed for vigour, that (blessing) the adorable leader (Agni) has put on. That, verily, yields purified butter to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.7** The formidable khadira (Acacia catechu) blessing, obtained from plough-share, dripping purified butter, which the Lord supreme bestowed for vigour, that (blessing) the resplendent army-chief (Indra) has put on for vigour (vīrya), verily and happiness. That, verily, yields purified butter to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.8** The formidable khadira blessing, obtained from plough-share, dripping purified butter, which the Lord supreme has bestowed for vigour, that (blessing) the Soma (the curative principle) has put on for acute hearing (śrotra) and vision (cakṣu). That, verily, yields purified butter to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.

- X.6.9** The formidable khadira blessing, obtained from plough-share, dripping purified butter, which the Lord supreme has bestowed for vigour, that (blessing) the Sun (Sūrya) has put on; with that he has conquered these quarters (diśaḥ). That, verily, yields purified butter to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.10** The formidable khadira blessing, obtained from plough-share, dripping purified butter, which the Lord supreme has bestowed for vigour, that (blessing) the moon (candramā) conquers the golden costels (puraḥ) of the life-destroyers (asurāṇam) and dare-devils (dānva). That, verily, yields purified butter to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.11** The blessing, which the Lord supreme has bestowed upon the fast-moving wind (vāta), that, verily, yields speed (vājinam) to him, more and more, morrow to morrow. With that may you destroy the malicious enemies.
- X.6.12** The blessing, which the Lord supreme has bestowed upon the fast-moving wind (vatāya), with that blessing the twins divine (aśvinau) guard this farming (kṛṣi) well. That, verily, yields magnanimity to the two physicians (bhiṣagbhyām), more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.13** The blessing, which the Lord supreme has bestowed upon the fast-moving wind, the impeller sun (savitr) has put on that blessing. With that he has won this world of light (svaḥ). That, verily, yields truthful speech to him, more and more, morrow to morrow. With that, may you destroy the malicious enemies.
- X.6.14** The blessing, which the Lord supreme has bestowed upon the fast-moving wind, putting on that blessing the waters flow always unexhausted (dhāvanti akṣitāḥ). That, verily, yields immortality (amṛtam) to them, more and more, morrow to morrow. With that may you destroy the malicious enemies.